

Rev. D. J. Macdonald said it gave him great pleasure, as a member of the community to be present and say a word of congratulation and encouragement to the Society over which His Lordship presided. Temperance had always been the business of the Church, though it was quite true, it was only recently that it had been made a matter of special organization within the church. He liked, however, for himself to insist upon the position that the Church in all its branches was a great temperance society, (loud applause), that every Christian congregation by virtue of its constitution, was an organization to fight against intemperance as well as against every other sin. (Hear, hear.) He knew something of what had been done by the Mother Church of England Temperance Society, and he knew the whole Christian public in Britain rejoiced in that work which had prospered abundantly from year to year. He liked the basis of the Society to which the Chairman had called attention. They had among them those who used it temperately and those who entirely abstained from liquor. Each branch of the Christian Church would be compelled from time to time to devise better methods of grappling with this evil of intemperance. Sometimes the colors in which it was painted might be too dark, but he thought it was a little difficult to use colors which were too dark. They all knew the direful consequences of this evil. They would find out the causes. One was the hereditary, with which he need not deal. How tremendous was the disadvantage under which a child's spirit came into this world when it was the descendant to the third or fourth generation of hard drinkers. Idleness was also a fruitful source of intemperance. Was it not from the young fellows on our street corners at nights that recruits were found for the bar-rooms and saloons. The old saying again proved true—"Satan finds some mischief still for idle hands to do." Then another cause was found in anxiety, care, and disappointment. This was the case with many women who had half a dozen children to feed and clothe with very little money to do it. He then referred to another great cause—senseless, social usages, such as treating. He was glad to see very marked improvement in this respect. Intemperance was also promoted by the unhealthfulness of dwellings; the unwholesomeness of food and the general uncomfortable condition of the home. How were they to remedy these things? They should dispose of these fruitful sources of intemperance by measures moral and measures legal. They could sum it up in the words, "Self-control and love." They should encourage counteracting agencies, and in that manner drive out the devil. The Christian women in connection with the society could devote themselves to teaching the women less fortunate domestic economy in matters of cooking and bringing up their children, and in hundreds of other ways, which would greatly add to making their homes more attractive and more influential with the rising generation, and thereby diminish intemperance by fertilizing the children against the evil. (Loud applause.)

Rev. Dean Carmichael, who was received with applause, said that peculiar advantage of the Church of England Temperance Society was its dual pledge; it gave a wide opportunity for the gentlemen to speak on the temperance question from totally different standpoints. He would like to explain his own position as a total abstainer. He felt that he could stand on that platform and distinctively and definitely plead for total abstinence with the fullest powers of his lungs, and the warmest feelings of his heart. He believed in the language of the Apostle Paul, which made unquestionably a total abstainer of him. He believed in the literal power of those words, "If meat make my brother to offend I will eat no meat whilst the world shall last." (Applause.) If drink made him, the speaker's brother offend, he would take no drink while the world lasted. That was his platform this evening, a platform that he felt he could call himself a moderate man and stand upon, and yet speak with all his powers of heart and voice for the total abstinence pledge of this society. The whole question appeared to him, so far as our assault upon this terribly degrading sin, to settle itself on this point. "Does this drink make my brother to offend?" He took the suffrages of intellectual manhood, religious humanity, and put the question to them plump and plain and got a unanimous verdict from every rank and class of men, that if one sin above all others made them to offend, it was this very sin against which the society was so nobly banded. If he went to revelation the great voice of God, he saw this written in startling character that, like the blazing letters on Belshazzar's wall, spoke forth the doom of God anew on how many of our brethren: "No drunkard shall enter into the kingdom of God."

He appealed to the Church of God, to all ministers of the Gospel that ever went down among their fellowmen, and did missionary work among them, and felt sure they would come to a unanimous verdict that, if all the sins they were ever brought in contact with, there was none that so systematically wrecked homes, ruined families, brought sorrow and sickness to the heart, and sapped the vital energies of the Church of God, as the sin this society was banded together to combat. He appealed to the leading political minds of the world that had given utterance to opinion on this matter, and had the words of Mr. Gladstone to fall back on, (loud applause) spoken in sober earnestness in the British House of Commons, that awful as was the misery that pestilence and famine caused in the world, the two together had not done more evil and brought more sorrow than this sin which this society was banded together against. He had been glad to hear the Bishop of Toronto say that this temperance organization was one on whose boards members and representatives of all ages and denominations could willingly meet. They were brought together by a common woe, a woe that struck Presbyterian and Methodist, and Church of England, and Roman Catholic alike, that left none untouched, and none unscorched, and drew them together as brothers simply, (prolonged applause) because there was no other topic of the day on which such a wide suffrage and unanimous verdict could be got as on the question of the desolating influence and sin against which this society was banded together. The question came, how should we in the present day strive to grapple with this sin and overcome it? He believed that if we took a stand upon this ground and surrendered what we believed to be right, we could help others. He himself felt that if he could, by giving up what would never have harmed him, save a man, child, boy, friend, or foe; if he could do that, well might he surrender everything and be thankful to God for the opportunity of doing so. He spoke to men who must know they had influence over friends of theirs who were going astray from this most cursed of sins. They might be dear friends, nay, brothers. He could hardly flatter himself that

all who heard him were total abstainers, but he would to God that he could make every one of them such. For from each one would go forth an influence on their fellowmen whose power it was impossible to realize, not only now, but in the great hereafter in the city of the living God. In closing he would urge on them finally to throw in their lot with the society anyway. If they would not take the total abstinence pledge, take the other, for it would be a step in the right direction. But he would sooner they would totally abstain. He thought it a splendid thing, now our country was in danger. They had not only patriotic persons who spoke eloquently in Parliament, but one minister in Toronto, who, in a perfect illumination of patriotism could rise his congregation to their feet in an outburst of enthusiasm at the sound of God save the Queen. It was a grand thing to know there were these patriot forces in the world—thank God for them—and so in the same way it was a grand thing to have the pledge—thank God for it—it was a tremendous step in advance. But if it was a splendid thing to have these men speaking in Parliament, the thing that went right down to the bottom of every one's heart was to see the brave boys who had gone on to the front—(applause)—and to know that although there might be some who thought them extreme, they were gone to fight their country's battle. Might the God of battle be with them. (Prolonged applause.)

Prof. Foster M.P., congratulated the Society on the appreciation evinced by the large audience gathered. It showed an appreciation of temperance work in general. He thought there might be three extremes, the extreme man on the first and second of the pledges, and the extreme man on the legislative point, and they could all agree to disagree. It was fit for him to speak from the legal point of view. It had been stated that men in Parliament were doing something for the cause. Well, they would do just as much as the people compelled them to do. The temperance movement was not, as sometimes spoken of, a wave or evanescent influence, but it had permanence and continuance, and would not quickly become a thing of the past. For half a century it has been growing in power, and few enthusiasms endured half a century. It was not a fanaticism. It was a methodical, continuous, growing, and purposeful movement, having its base in the needs of the human race, and would never cease in the world till this great cure was eliminated.—Globe.

NEW ZEALAND.—There is a provision in the Licensing Act of the colony which was inserted with this object in view: It provides that if the native owners of any land on which a license for the sale of intoxicating drink has not yet been granted make application to the Governor to have their lands exempt from the operations of the Licensing Act, the Governor in Council shall make proclamation declaring that no license for the sale of drinks shall be granted within such areas. For many months past some friends of the Maori race have been actively exerting themselves to bring the knowledge of this provision before the minds of the natives, and have succeeded in obtaining the cordial assent of the whole people, from Tawhiao down, to have their lands protected from the demon of intemperance; the application has been presented and the proclamation made in legal form. It is interesting to know that, the proclamation once made, there is no provision in the Act for recalling the prohibition from the land, which can only be done by a special Act of Parliament. The consequence of this is that an area of three million acres of the most fertile land in New Zealand, and possessing one of the finest harbours in the colony, has been absolutely dedicated to temperance for ever.—Anglo-New Zealander and Australian Times.

Our Casket.

A caustic wit, in speaking of an impecunious friend, said:—"He settles his debts just like clock work—tick, tick, tick."

"Was Rome founded by Romeo?" inquired a pupil of the teacher. "No, my son," replied the wise man, "It was Juliet who was found dead by Romeo."

"I hope you are not cutting a friend," said a neighbour to a farmer who was scratching the back of a pet pig with a stick. Bristling up with indignation, the farmer replied:—"No, sir, I'm only scraping an acquaintance!"

Fashionable wife—Did you notice, dear, at the party last evening how grandly our daughter Clara swept into the room?

Husband (with a grunt)—O, yes, Clara can sweep into a room grandly enough, but when it comes to sweeping out a room she isn't there.

"Mother," said a little girl, who was engaged in making an apron for her doll, "I believe I will be a duchess when I grow up."

"How do you expect to become a duchess, my daughter?"

"Why, by marrying a Dutchman, to be sure!" replied the little girl.

Young Henry was given the word "oblate." He was to learn how to spell it, find out the definition in the dictionary, and bring to his teacher a sentence containing the word. The slip of paper which he finally handed her contained this sentence:—"John was oblate on election day." "What does that mean?" asked the teacher. "Flattened at the polls."

An intelligent little boy at school gave a novel reason for decorating soldier's graves, which at least had in it the latent element of truth. "Why," asked teacher, do they decorate the graves of soldiers and not yours and mine?" The child thought for a moment or two, and then said:—"Please, ma'am, I think it's because they are dead and we ain't."

Two people were travelling on the train, strangers to each other, in Scotland. One of them let down the window of the railway carriage, it being very warm, when the other person remarked:—"Oh, that's invigorating." "Na, na," rejoined the co-traveller, "it's nae Inverkeithing, but it's Auchterarder. I ken the place weel."

A child two-and-a-half years of age, having heard some complaint in the family about pegs in their shoes, came up to his mother with his fingers in his mouth, and said, "Mamma, me dot pegs tumming in my mouff, and dey hurt me." This was his way of expressing the fact that two teeth were cutting.